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NYAMS YIG BRGYA RTSA

GONG-SMAN DKON - MCHOG - PHAN - DAR

NYAMS YIG BRGYA RTSA

The smallest collection of Gong-sman Dkon-mchog-phan-dar's medical instructions to his students

Photographically reproduced from an original Ladakhi manuscript with an English introduction

by

LHARJE TASHI YANGPHEL TASHIGANG

LEH

1969

SMANRTSIS SHESRIG SPENDZOD

VOLUME 1

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THIS VOLUME IS DEDICATED TO

PROFESSOR LOKESH CHANDRA

who has laboured so tirelessly to preserve and make known the treasures of Indo-Tibetan culture

Introduction

Some four centuries ago, a famed lama physician, Gong-smān Dkon-mchog-phan-dar¹, practiced the healing art and trained a whole school of talented disciples² in the western part of the Bhotia lands. Through Ladakh, Kinnaur, and Lahul-Spiti developments in Indian medicine had been continually penetrating and enriching Tibet since Jārandhara³, the pandit, and Rin-chen-bzang-po⁴, the translator, had collaborated on a translation of Vāgbhaṭa's *Aṣṭāṅgahṛdaya-saṃhitā* thereby laying the foundations for the spread of medical knowledge during the *Phyi-dar* period. India can be proud of these sons, the Sanskrit scholar, Jārandhara, and Rin-chen-bzang-po, descendant of a Kashmiri family that had settled in territory then ruled by the Tibetan dynasty of Mnga'-ris⁵.

The theory of Indo-Tibetan medicine, expounded in the *Aṣṭāṅgahṛdayasaṃhitā* and in the *Rgyud bzhi*, said to be an adaptation from a now lost Sanskrit original by Candranandana, another Kashmiri, has been reasonably well investigated⁶. Copies of the basic Tibetan sources are now readily available in many libraries throughout the world. What differentiates Tibetan from Ayurvedic medicine should not be sought in the theoretical sphere. The genius of Lamaist medicine rests in its pragmatic syncretism, in an imaginative experimentation with the vegetable

1. This name is often seen in the archaic form *Dkon-cog-phan-dar*.
2. Please see Appendix I for a list of the disciples of Dkon-mchog-phan-dar mentioned in the colophons to the individual instructions of this collection.
3. Other spellings of the name of this teacher include Janārdana, Jarandāna; Jārandana, Jarandhara, and Jārandhala. See Vogel, Claus : *Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā : the first five chapters of its Tibetan version*. Wiesbaden, Deutsche Morgenlandische Gesellschaft, 1965, p. 19, fn. 10.
4. The customary dates given by Tibetan historians for Rin-chen-bzang-po are 958-1055. The only well-known biography of Rin-chen-bzang-po dates from the 15th century. Cf. Lokesh Chandra : *Materials for a history of Tibetan literature*. New Delhi, International Academy of Indian Culture, 1963, v. 3, no. 11048 :
Zhang-zhung Chos-dbang-grags-pa (1404-1469) :
Lo chen rin bzang gi rtogs brjod.

The sources are all secondary and differ considerably with regard to the facts of the life of the great lotsāva. It would seem that he was born at Snyung-wam Ratna in Gu-ge, the son of Gzhon-nu-dbang-phyug and Kun-bzang-shes-brtan of the Cog-ro clan. The majority of authorities are in agreement regarding the calculation of the year of his birth, but there are considerable discrepancies regarding the actual age he attained and the year in which he died, i.e. 1051, 1052, 1054, 1055, and 1058.

5. See Vogel, *op. cit.*, p. 20.
6. The more important Western publications on the theoretical bases of Lamaist medicine include :
 1. Csoma de Koros, Alexander : "Analysis of a Tibetan medical work". JASB, iv (1835), pp. 1-20.
 2. Badmaev, P. A. : *O sisteme vrachebnoi nauki Tibeta*. St. Petersburg, 1898.
 3. Laufer, Heinrich : *Beiträge zur Kenntnis der tibetischen Medizin*. Berlin/Leipzig, 1900.
 4. Poždneev, A. : *Uchebnik Tibetskoi meditsiny*. St. Petersburg, 1908.
 5. Korvin-Krasinski, Cyrill von : *Die tibetische Medizinphilosophie*. Zurich, Origo, 1953.
 6. Illion, Theodor : *Tibetische Heilkunde*, von Theodor Burang. Zurich, Origo, 1957.
 7. Veith, Ilza : *Medizin in Tibet*. Leverkusen, Bayer, 1960.
 8. Vogel, Claus : *Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā ; the first five chapters of its Tibetan version*. Wiesbaden, Deutsche Morgenlandische Gesellschaft, 1965.

drugs in which the Himalayas are so rich. It seems appropriate, therefore, to inaugurate this new series of reproductions of rare Bhotia works in the fields of medicine, technology, and astrology-astronomy⁷, with a text concerned with the practical aspects of medicine, the daily problems that might confront any village doctor.

The author of these instructions, Gong-sman⁸ Dkon-mchog-phan-dar, was the nephew and disciple of the equally famous Gong-sman Dkon-mchog-bde-legs. The uncle was, in turn, the student of Chos-rgyal-bkra-shis⁹, the last great physician of the Brang-ti lineage¹⁰. Unfortunately, out of all of the many comprehensive surveys (*khog-dbub*) of medicine that had been compiled in Tibet, only that of the Sde-srid Sangs-rgyas-rgya-mtsho (1653-1705)¹¹ is currently accessible. Consequently, it is impossible to date Dkon-mchog-phan-dar with any degree of precision. One can only say that he belonged to the 16th century.

During the 16th and 17th centuries, Lamaist medicine was dominated by two schools, Zur¹² and Byang¹³, both of which were offshoots of the Brang-ti tradition. The two Gong-sman were the greatest proponents and teachers of a branch of the Brang-ti tradition that ranked immediately after the Zur and Byang. By the middle of the 17th century, the Gong-sman system had been completely overshadowed by the two major schools. Several prestigious healers of the 'Brig-gung-pa and Tsha-rong-pa were continuing to use and teach the Gong-sman techniques, but the mighty Sde-srid's passion for standardisation and uniformity¹⁴ coupled with his decision to

7. It is also the intention to reproduce significant works on the shilpashastra, traditional monastic dance ('*cham*) and chant (*dbyangs-yig*), the fine arts, poetics, and history.

8. Gong-sman would seem to be a contraction from Gong-kha-pa and sman-pa, i.e. "physician of or from Gong(-kha-pa)". According to some accounts, Dkon-mchog-bde-legs was a descendant of Gong-kha-pa Chos-kyi-rdo-rje of Stod. Sde-srid Sangs-rgyas-rgya-mtsho, on the other hand, accounts for the name rather unconvincingly:

... 'di ni brag ti'i rjes su zhugs nas mkhas pa'i go sar sleb ste gong sman par grags ... (*Khog dbub*, f. 180v).

A number of sources do relate Dkon-mchog-bde-legs to Gong-kha-pa.

9. Sde-srid Sangs-rgyas-rgya-mtsho (*Khog dbub*, f. 180v) quotes the *Brang ti pod dmar* to prove the relationship between Chos-rgyal-bkra-shis and Dkon-mchog-bde-legs:

[brang ti chos rgyal bkra shis ngas]
[sa skya'i nyi thog sman grong du]
[snod ldan dkon cog bde legs la] ...

10. The Brang-ti was an ancient lineage closely identified with the development of medicine in Tibet. Until the lineage came to an end a few years ago, it provided the lamas of the Thar-rtse bla-brang of Ngor E-wam-chos-ldan.

11. The Sde-srid's historical survey of medicine (*Dpal ldan gso ba rig pa'i khog 'bugs legs bshad baiḍūrya'i me long drang srong dgyes pa'i dga' ston*) fills 293 folia. It represents, in many ways, the justification on the Sde-srid's part for his partiality towards the Byang school. It will be published as the fourth volume in this series.

12. The Zur "School" (*Zur-lugs*) grew up in Dwags-po and takes its name from Zur-mkhar.

13. The Byang "School" (*Byang-lugs*) began with Chos-rgyal Rnam-rgyal-grags-bzang (1395-1475), ruler of the La-stod Byang myriarchy with its capital at Byang Ngam-rings.

14. An excellent example of the Sde-srid's success at the suppression of scholastic systems with which he disagreed is the speed with which the calendar based upon the Phug-lugs spread to Khams, traditionally a preserve of Karma-pa influence. The Phug-lugs, strongly advocated in the *Baiḍūrya dkar po*, had displaced the Mtshur-lugs long before 1722, less than twenty years after the Sde-srid's death. The evidence is a passage in the *Autobiography* of Si-tu paṅ-chen (Edited by Prof. Lokesh Chandra, New Delhi, International

favour the Byang school sealed the fate of the minor transmissions. It was only through the timely patronage of the brilliant Si-tu pan-chen¹⁵ that the Zur-lugs received a new lease on life. The heterodox approaches to medicine and astronomical and astrological calculations were, generally speaking, preserved only in border areas where Lhasa had little influence.

The approved methods and formulae of Lamaist diagnosis and therapy are preserved in the Sde-srid's *Lhan thabs*¹⁶ which has, there can be no doubt, borrowed heavily from older works such as the one reproduced here. Only after a careful study of the sources will it be possible to assess the contributions and significance of historical developments in Tibetan medicine. The compilations of practical instructions are of fundamental importance for any researcher who would investigate Lamaist medicine from the pragmatic approach; but one should not forget that all of the instructions presuppose a familiarity with the *Rgyud bzhi* and the more important commentaries.

The *Nyams yig brgya rtsa* is largely written in seven syllable verse¹⁷. Because of the requirements of meter many of the lines demand elucidation for clarity; the present manuscript contains a number of interlineal notes (*mchan*) some of which may be the additions of Gong-smān or the disciple who is responsible for putting the collection together. Some, however, seem to be the work of lamas through whose hands earlier manuscript copies of the collection have passed. To illustrate Gong-smān's methods of exposition and style let us take a passage from an instruction dealing with *glang-thabs*, severe stomach cramps or paroxysms of various etiology. The *mchan* have been represented by italics in curves.

/sangs rgyas sman gyi bla la phyag 'tshal lo/
/glang thabs bcos pa'i yig chung bshad/
/de la rtags dang bcos thabs rnam pa gnyis/
/tsha glang lus tul ldang thub byed/

Academy of Indian Culture, 1968, p. 7) in which he notes that the Phug-lugs had not been adopted in 1700 but was the system in commonest use in 1722 when he was writing:

/de nas lo de'i (sa yos) hor zla bcu gcig pa'i tshes bcu bdun res gza' gza' phur bu/ karma nam so ste gtsug lag phreng ba sogs bzhed pa'i rgyal phur gyi 'grub sbyor dngos dang/ gzhan ltar na bdud rgyal gyi sbyor da yod pa'i dus kyi snga dro nyi ma shar ba dang dus mtshungs su skyes par 'dug cing/ 'di ltar gyi tshe lo bdag yos su 'gro bar 'dug kyang/ rgyal ba'i dbang pos 'brug tu bka' sstal ba ni yul lha ldan gyi bdag po dge ldan pho brang gi bzhed pa phug byung gi lugs dang btun bar snang ngo/.

15. Kong-sprul writes in the *Shes bya kun khyab* (v. 1, f. 218r):

/byang zur gyi ring srol 'dzin pa bar ma chad du byung ba'i nang/ phyis kyi dus su grags che ba sde srid sangs rgyas rgya mtshos rgyud 'grel bai dūr sngon po/ lhan thabs dus min 'chi zhags gcod pa'i ral gri sogs mdzad cing srol gtso byang ba'i rjes su 'brangs/ da lta'i bar du yig cha de dag phrin las che/ sman gyi slob grwa'ang btugs/

yang kun gzigs chos kyi 'byung gnas nyid gso ba rig pa la sngon sbyangs sad pa lta bus klong brdol gyis khyad par gyur cing/ zur mkhar phyi ma'i slob brgyud dpon tshang ye shes . . . las bshad rgyun dang dka' gnad 'dri mol gyis gtan phab ste . . .

Si-tu is responsible for a number of Sde-dge and Dpal-spungs editions of medical treatises including Zur-mkhar A-pho chos-rje's *Bye ba ring bsrel*.

16. *Man ngag yon tan rgyud kyi lhan thabs zug ngu'i tsha gdung sel ba'i katpū ra dus min 'chi zhags gcod pa'i ral gri* (1691). Numerous editions.
17. As one might expect, most of the collections of instructions are in verse. The reason is that such treatises are more easily committed to memory.

/khrag mkhris skyug cing rtsa chu tsha/
 /grang glang sbo zhing gzer zug na/
 /ma zhu bad snabs skyug tshul ston/
 /gnyan glang pho ba gris drugs 'dra/
 /lus po tul zhing rtse yam byed/
 /srin glang pho long steng du ni/
 /gla gur 'dril lam ldang tshub byed/
 /de ni bcos pa'i thabs bstan pa/
 /glang thabs tsha grang gang yin kyang/
 /'chi med srin sel sbyor ba bsten/
 /gtum po khyung ni cha lnga la/
 (sman chen sran ma tsam)
 /a mrI ta ni cha lnga la/
 (a ru ra gser mdog lnga 'gyur)
 /a brgya lam pa cha gsum btang/
 (sha po ru rta smen¹⁸ gyi sum 'gyur)
 /rtsa la zhes bya cha gnyis te/
 (shu dag sman chen gyi nyis 'gyur)
 /ka ru ra ni phyed du 'dod/
 (gla rtsi sman chen gyi phyed)
 /'bu 'jam srin dgra stong sel ni/
 (byi thung ka gzhan dang bung mnyam sbyor)
 /sbyor ba 'di dang bung mnyam sbyar/
 /mi skyed gang chus phul la btang/
 (khyo kha la bud med kyi dri chu| bud med la khyo ga'i chu| bud med des kyang ma
 phan na| skye rgyal rang gi lag pa dkrus pa'i dri khus phul ba gnad yin| phyag len
 yi ger bkod pa zab)
 /sleb pas chog par kho bos mthong/
 /bu min gzhan la ma ster cig/
 /bka' rgya yod do snying gi dkyil du 'chang/
 /dkon mchog phan dar khyad chos yin/¹⁹

This passage may be freely rendered into English :

- (I) bow in homage before the Buddhas of medicine.
 (I) expound a brief method for treating *glang-thabs*,
 Which may be considered in two parts : diagnosis and treatment.
 In the type resulting from heat (there is) debilitation (and) restlessness ;
 One vomits blood and bile and the pulse (and) urine indicate fever.
 With the form produced by chill one suffers swelling and sharp pain ;
 There is indigestion (and) one belches up phlegm (but is) unable to find relief in vomiting.

18. *Smen* is a colloquial spelling for *sman*.

19. See pp. 276-277.

In the type produced by pestilence²⁰ one feels as if the stomach were being poked with a knife ;

The body weakens and progressive malaise sets in.

The variety caused by "worms"²¹ (is characterized by) intestinal (cramps);

That double one over in paroxysms or force one upright in agony.

Next, (I shall) show the method of treatment.

Regardless whether *glang-thabs* results from heat or cold.

One can prescribe the preparation "'CHI MED SRIN SEL"²².

One part of an aconite called *gtum-po-khyung*²³,

Five parts of ambrosia, i.e. golden *a-ru-ra*²⁴,

Three parts of *a-brgya-lam-pa*, i.e. *sha-pho-ru-rta*²⁵,

Two parts of *rtsa-la*, i.e. *shu-dag*²⁶,

One half part musk²⁷ is desirable.

As for 'bu-'jam *srin-dgra-stong-sel*, i.e. *byi-thang-ka*²⁸,

A quantity equal to the total (11½ parts) is added.

It is administered with the urine of the opposite sex²⁹.

20. *Gnyan* seem originally to have been the name of demons or supernatural beings responsible for the spread of an epidemic or plague. It later was attached to the plague itself. Tibetan scholars recognized 18 pestilences caused by *gnyan*: (1) *klad-gzer*; (2) *gag-pa*; (3) *gzer-thung*; (4) *gnyan-glang*; (5) *rgyu-gzer*; (6) *me-dbal*; (7) *rmen-bu*; (8) *nywa-lhog*; (9) *lhog-pa*; (10) *gnyan-'bras*; (11) 'dzum-ltag-dgye; (12) *mkhris-pa-rtsar-rgyug*; (13) *nang-lhog*; (14) *kha-med*; (15) 'khyam-po; (16) 'bar-'bur; (17) *rna-rtsa phus-'debs*; (18) *ngam-ru*.
21. *Srin* also seem originally have been demons. Ten ailments caused by *srin* are recognized. Several of these correspond to conditions caused by parasite infestation.
22. Literally, "The Deathless, Purifier of Worms". The recipe for this preparation appears with slight variations in a number of Tibetan manuals.
23. *gtum-po-khyung* is apparently a secret name for *bong-nag*. The illustrated compendium of the Naiman scholar, 'Jam-dpal-rdo-rje, includes *smān-chen* and *gtum-po* among the synonyms for *bong-nag*.
Bong-nag is in all probability to be identified with *Aconitum ferox* or *Aconitum napellus*.
The note (*mchan*) says "*smān-chen* about the size of a pea".
24. "Golden" *arura* or *amṛta* is a myrobalan, probably *Terminalia chebula* or a related subspecies or species.
25. *A-brgya-lam-pa* is a so far unattested secret epithet for *sha-pho-ru-rta*, probably Sanskrit *kuṣṭha* (Hindi *kot* or *kust*). The description of this plant found in 'Jam-dpal-rdo-rje leads one to suppose that it is to be identified with *Saussurea lappa*. There seem to be a number of varieties of this herb that was formerly known in the scientific literature as *Aucklandia costus*.
26. *rtsa-la* is again an unattested secret name for *shu-dag*, probably the Tibetan name for *Acorus calamus*. 'Jam-dpal-rdo-rje notes the existence of a number of varieties.
27. *Ka-ru-ra* is a corruption of *kastura* or *kasturi*, "musk". This drug is the product of *Moschus moschiferus*. The price of musk today makes it one of the most expensive medicaments in existence.
28. *Si-tu Dbon-sprul* Karma-nges-don-bstan-'dzin-'phrin-las-rab-rgyas (b. 1830?) has given the recipe for this preparation in his 'Chi med nor 'phreng. Here he gives the undoubtedly more correct spelling 'bu-'joms, "suppressor of vermin", as the epithet of *srin-dgra-stong-sel*, secret name of *byi-thang-ka* or *byi-tang-ka*. *Byi-tang-ka* appears to be a phonetic rendering of Sanskrit *vidāṅga*. This has been identified with *Embelia ribes*.
29. The note (*mchan*) translates :
" For the man (husband) the urine of the woman (wife) ; for the woman (wife) the urine of the man (husband). If the woman is not helped by this, it is important (to try) to give the urine in which the woman herself has washed her hands . . . "

I have seen that this is effective³⁰.
 Do not pass (this instruction) on to anyone who is not a son ;
 Hold whatever is a sealed teaching in the depth of the heart.
 This is a special teaching (of) Dkon-mchog-phan-dar.

Sde-srid Sangs-rgyas-rgya-mtsho has treated the same topic in the *Lhan thabs*³¹ in quite a different way :

/glang thabs rgyu rkyen dbye ba rtags bcos bzhi/
 /rgyu rkyen ma zhu ba dang mi 'phrod zas/
 /rngul grangs srin 'khrugs gdon las 'byung bar byed/
 /dbye ba don glang gnyis dang snod glang gsum/
 (mchin glang mcher glang) (pho ba rgyu ma long)
 /rtsa glang gnyis tsha grang gnyan srin bzhi/
 (phyi rtsa nang rtsa) (rigs)
 /bsgril bas nad rigs bcu gcig rgyud las gsungs/
 /gnyan glang gong du rgyas par bshad zin la/
 /skabs 'dir smug po las byung glang thabs dang/
 /srin dang mkhris pa las gyur gsum du bshad/
 /gnas ni pho long rgyu mar phal cher ldang/
 /de yi rtags la spyi dang bye brag gnyis/
 /spyi rtags thog ma ldang zug byad snyam pa'i/
 /ngang nas de ma thag tu 'gril nas na/
 /zug che skad 'don lus rngul 'og rlung 'khyil/
 /bye brag smug po'i nad gzhi che ba'i mi/
 /mi 'phrod zas rjes rngul grangs la sogs kyis/
 /pho ba'am long du 'gril zhing rgyab mdun sbrag/
 /srin glang dkar mngar grangs rjes lte ba'i 'og/
 /dru bur 'gril nas na zhing ldang zug che/
 /mkhris glang chang sogs drod bcud me nyi drags/
 /kha kha mkhris pa skyug cing ldang zug byed/
 /glang thabs nad 'di nyin nam mtshan gyi yun/
 /gcig la ma phan sreb pas thu na 'chi/
 /de ldog bcos pa sla bas 'phral du gso/
 /bcos pa'i thabs la spyi dang bye brag gnyis/
 /spyi la sman dpyad zas spyod rnam pa bzhi/
 /nad 'di tsha grang nad rigs gang yin kyang/
 /ma zhu mi 'phrod zas las byung ba'i phyir/
 /ma nu (013) sum cha sga yi (026) sum cha gnyis/
 /de gnyis dang mnyam a ru ra (039) dang ni/
 /lcum rtsa (018) cong zhi (064) bul tog (027) drug 'gyur sbyar/
 /ma zhu gsar rnying dug dang glang thabs dang/

30. The expression *sleb pas chog pa* is dialectical and means that something “goes forward to the end” or, in other words, “works”.

31. ff. 151v-152v (Old Zhol ed. in 298 ff.)

/bad kan stod 'tshangs thur sel gyen log rlung/
 /sha ma thon dang dug sogs pho nad rigs/
 /kun 'gro zhi byed dkar po drug sbyor steng/
 /gnyan glang dus bshad rgyam tsha bcu gsum pa/
 /bsnan pas 'phral du srog ster myong ba'i gnad/
 /yang na ru rta drug steng thang phrom rtsa/
 /byi tang ga dang a ru gi wam dang/
 /dras³² ma'i ge sar bsnan par bcu gcig pa/
 /glang thabs nad kun 'joms pa mkhas pa'i lugs/
 /smug (*bye brag*) glang g.yu ril bcu gsum ltag pa sprad/
 /srin glang 'chi med srin sel ltag pa sprad/
 (*khyung lnga tshad ldan dang byi tang ga mnyam pa mi bskyed chus phul la btang*)³³

It is a sincere hope that this new series will be of benefit in stimulating interest in the investigation of Tibetan medicine.

The reader should note that folia 103 was, through error, omitted by the printer. This has now been reproduced and has been bound at the very end of the volume. Recto and verso have been numbered 184A and 184B. This error is deeply regretted.

32. Some editions read *dred*.

33. The notes (*mchan*) have been added in manuscript.

APPENDIX ONE

DISCIPLES OF DKON-MCHOH-PHAN-DAR FOR WHOM THE INSTRUCTIONS OF THE NYAMS YIG BRGYA RTSA WERE WRITTEN¹

Kun-dga'-bkra-shis, <i>Bsam-'grub-pa Dbon-po</i> ²	22A
Kun-dga'-bo, <i>Mnga'-ris Phyag-sman</i>	36B
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Kun-dga'-tshe-brtan, <i>Zur-tsho Khra-skyid-pa</i> ³	12, 23B
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Mnga'-ris 'Phrin-las-bde-chen	
See ; 'A-pha Bde-chen, <i>Phyag-sman</i>	
Mnga'-ris Shag-pa Don-rgyal	
See : Don-rgyal, <i>Mnga'-ris Shag-pa</i>	
Nyi-ma-grags-pa, <i>Mang-mkhar Bde-gling-pa</i> ⁴	1C, 2A, 19, 20B, 45, 52C
Nyi-shar-ba Dkon-mchog-tshul-khrims	
See : Dkon-mchog-tshul-khrims, <i>Nyi-shar-ba</i>	
Thang-ri(ngs)-ba Nam-mkha'-bkra-shis	
See : Nam-mkha'-bkra-shis, <i>Thang-ring-ba</i>	
Don-rgyal, <i>Mnga'-ris Shag-pa</i> ⁵	3, 15, 22B, 30E, 54B, 56, 58
Drang-ti . . .	
See : Brang-ti . . .	
Bde-gling-pa Nyi-ma-grags	
See : Nyi-ma-grags, <i>Mang-mkhar Bde-gling-pa</i>	
Bde-chen, <i>Phyag-sman 'A-pha</i>	
See : 'A-pha Bde-chen, <i>Phyag-sman</i>	
Bde-ba, <i>Ban-chung</i>	44A, 44B

1. The numbers refer to the sequence of the table of contents. No disciple is named in the colophons to 31D, 36A, 42B, 48A, 48B, 48C, 49A, 51A, 51B, 53, 59 and 61.
2. The fourth of the *gdung-brgyad* according to the Sde-srid's *Khog-dbub* (f. 181v).
3. Sde-srid mentions among the *ka-ba lta-bu bzhi* : *bar du mkhas pa zur tsho'i drang stong lha shug pa*.
4. Also : *Mang-dkar* and *Sde-gling-pa*. The first of the *gdung-brgyad*.
5. The fifth of the *gdung-brgyad* : [*mnga' ris shag pa don grub rgyal*].

Mdo-shor-pa Bsod-nams-dpal-bzang	
See : Bsod-nams-dpal-bzang, <i>Byang Mdo-shor-pa</i>	
Mdog Spyod-pa Bsam-grub-bzang-po	
See : Bsam-grub-bzang-po, <i>Mdog Spyod-pa</i>	
Mdog Shad-pa Nam-mkha'-dpal-bzang	
See : Nam-mkha'-dpal-bzang, <i>Mdog Shad-pa</i>	
Rdo-rje-gling-pa Bsam-gtan-dpal-bzang	
See : Bsam-gtan-dpal-bzang, <i>Bar-'brog Rdo-rje-gling-pa</i>	
Rdo-rje-dag, <i>Nas-lum-pa</i>	25
Nam-mkha'-bkra-shis, <i>Thang-ring-ba</i> ⁶	2B, 2C, 18, 24B, 31B
Nam-mkha'-dpal bzang, <i>Mdog Shad-pa</i>	10, 11
Nam-mkha'-bzang-po, <i>Byang spyi Phan-phug-pa</i>	6B, 20A, 30A, 42A
Nam-mkha'-legs-drung, <i>Mdar-pa</i>	9, 44C
Nas-lum-pa Rdo-rje-dag	
See : Rdo-rje-dag, <i>Nas-lum-pa</i>	
Nas-lum-pa Blo-gros-rgya-mtsho	
See : Blo-gros-rgya-mtsho, <i>Zur-tsho Nas-lum-pa</i>	
Rnal-'byor-gling-pa Bsam-gtan-bzang	
See : Bsam-gtan-bzang, <i>Bar-'brog Rnal-'byor-gling-pa</i>	
Dpal-mchog-bzang-po, <i>Sman-khab-stod-pa Sham-mdo-ba</i>	31E, 33
Dpal-ldan-rgyal-mtshan, <i>Tsha-mo-rong-pa</i> ⁷	17, 21C
Dpal-ldan-legs-pa, <i>Ya-byang-pa</i> ⁸	4A, 4B, 4D, 21A, 23A, 26, 27A, 27B, 28, 29, 32A
Dpal-sding-pa Blo-gros-'phags-pa	
See : Blo-gros-'phags-pa, <i>Byang Dpal-sding-pa</i>	
Dpal-'bar, <i>Phyag-sman 'A-pha</i>	
See : 'A-pha Dpal-'bar, <i>Phyag-sman</i>	
Phan-phug-pa Nam-mkha'-bzang-po	
See : Nam-mkha'-bzang-po, <i>Byang Phan-phug-pa</i>	
Phyag-sman Kun-dga'-bo	
See : Kun-dga'-bo, <i>Mnga'-ris Phyag-sman</i>	
Phyag-sman 'A-pha Bde-chen	
See : 'A-pha Bde-chen, <i>Phyag-sman</i>	
Phyag-sman 'A-pha Dpal-'bar	
See : 'A-pha Dpal-'bar, <i>Phyag-sman</i>	
'Phrin-las-bde-chen. <i>Phyag-sman</i>	
See : 'A-pha Bde chen, <i>Phyag-sman</i>	
Bar-'brog Rdo-rje-gling-pa Bsam-gtan-dpal-bzang	
See : Bsam-gtan-dpal-bzang, <i>Bar-'brog Rdo-rje-gling-pa</i>	
Bar-'brog Rnal-'byor-gling-pa Bsam-gtan-bzang	
See : Bsam-gtan-bzang, <i>Bar-'brog Rnal-'byor-gling-pa</i>	

6. Also : *Thang-ri-ba* and *Glang-ri-ba*. The third of the *gdung-brgyad*.
7. Also : *Tsha-rong chos-rje*. The fourth of the *ka-ba lta-bu bzhi*.
8. Also : *Ya-cha*, *Ya-tshang*, *Ya-chang-pa*. The sixth of the *gdung-brgyad*

Byang Mdo-shor-pa Bsod-nams-dpal-bzang	
See : Bsod-nams-dpal-bzang, <i>Byang Mdo-shor-pa</i>	
Byang Dpal-sding-pa Blo-gros-'phags pa	
See : Blo-gros-'phags-pa, <i>Byang Dpal-sding-pa</i>	
Byang spyi Nam-mkha'-bzang-po	
See : Nam-mkha'-bzang-po, <i>Byang spyi</i>	
Byang spyi Shes-rab-rgyal-mtshan	
See : Shes-rab-rgyal-mtshan, <i>Byang spyi</i>	
Byams-pa-bkra-shis	4E
Brang-ti Sman-grong sras-po ⁹	1A, 1B, 6A, 6D, 30B
Bla-ma-skyabs	47
Blo-gros-rgya-mtsho, <i>Zur-tsho Nas-lum-pa</i>	21B
Blo-gros-rdo-rje, <i>Rtse-gdong-pa</i>	7C, 60
Blo-gros-'phags-pa, <i>Byang Dpal-sding-pa</i> ¹⁰	5A
Dbon-po Kun-dga'-bkra-shis, <i>Bsam-'grub-pa</i>	
See : Kun-dga'-bkra-shis, <i>Bsam-'grub-pa Dbon-po</i>	
Mang-dkar Bde-gling-pa Nyi-ma-grags-pa	
See : Nyi-ma-grags-pa, <i>Mang-mkhar Bde-gling-pa</i>	
Mang-mkhar Nyi-ma-grags-pa	
See : Nyi-ma-grags-pa, <i>Mang-mkhar Bde-gling-pa</i>	
Mang-mkhar Bsam-'grub-pa Sangs-rgyas-dpal-bzang	
See : Sangs-rgyas-dpal-bzang, <i>Mang-mkhar Bsam-'grub-pa</i>	
Sman-khab-stod-pa Sham-mdo-ba Dpal-mchog-bzang-po	
See : Dpal-mchog-bzang-po, <i>Sman-khab-stod-pa Sham-mdo-ba</i>	
Sman-grong sras-po	
See : Brang-ti Sman-grong sras-po	
Sman-lung-pa Dga'-ba-don-grub	
See : Dga'-ba-don-grub, <i>Sman-lung-pa</i>	
Smon-grong sras-po	
See : Brang-ti Sman-grong sras-po	
Rtse-gdong-pa Blo-gros-rdo-rje	
See : Blo-gros-rdo-rje, <i>Rtse-gdong-pa</i>	
Tsha-mo-rong-pa Dpal-ldan-rgyal-mtshan	
See : Dpal-ldan-rgyal-mtshan, <i>Tsha-mo-rong-pa</i>	
Zur-phug-pa Kun-dga'-blo-gros	
See : Kun-dga'-blo gros, <i>Zur-phug pa</i>	
Zur-tsho Khra-skyid-pa Kun-dga'-tshe-brtan	
See : Kun-dga'-tshe-brtan, <i>Zur-tsho Khra-skyid-pa</i>	
Zur-tsho Nas-lum-pa Blo-gros-rgya-mtsho	
See : Blo-gros-rgya-mtsho, <i>Zur-tsho Nas-lum-pa</i>	
'A-pha Bde-chen, <i>Phyag-sman</i> ¹¹	7A, 7B, 7D, 7E, 50

9. Also : Smon-grong sras-po.

10. The seventh of the *gdung-brgyad*.

11. Also : *Phyag-pa-ba* and *Phyag-sman* 'Phrin-las-bde-chen. The first of the *ka-ba lia-bu bzhi*.

'A-pha Dpal-'bar, <i>Phyag-sman</i>	49B, 55B
Ya-ge-pa Gu-ru-'tsho-skyabs	
See : Gu-ru-'tsho-skyabs, <i>Ya-ge-pa</i>	
Ya-cha Dpal-ldan-legs-pa	
See : Dpal-ldan-legs-pa, <i>Ya-byang-pa</i>	
Ya-chang-pa Dpal-ldan-legs-pa	
See : Dpal-ldan-legs-pa, <i>Ya-byang-pa</i>	
Ya-byang-pa Dpal-ldan-legs-pa	
See : Dpal-ldan-legs-pa, <i>Ya-byang-pa</i>	
Yang-dkar-ba Sangs-rgyas-dpal-bzang	
See : Sangs-rgyas-dpal-bzang, <i>Mang-mkhar Bsam-'grub-pa</i>	
Shag-pa Don-rgyal	
See : Don-rgyal, <i>Mnga'-ris Shag-pa</i>	
Sham-mdo-ba Dpal-mchog-bzang-po	
See : Dpal-mchog-bzang-po, <i>Sman-khab-stod-pa Sham-mdo-ba</i>	
Shes-rab-grags, <i>Khams-rings-pa</i>	31A
Shes-rab-rgyal-mtshan, <i>Byang spyi</i>	24A, 37
Sangs-rgyas-dpal-bzang, <i>Mang-mkhar</i> ¹² <i>Bsam-'grub-pa</i>	23C, 32B, 54C
Bsam-'grub-pa Dbon-po Kun-dga'-bkra-shis	
See : Kun-dga'-bkra-shis, <i>Bsam-'grub-pa Dbon-po</i>	
Bsam-'grub-pa Sangs-rgyas-dpal-bzang	
See : Sangs-rgyas-dpal-bzang, <i>Mang-mkhar Bsam-'grub-pa</i>	
Bsam-grub-bzang-po, <i>Mdog Spyod-pa</i> ¹³	5B, 6C, 16, 35, 43B
Bsam-gtan	54D
Bsam-gtan-dpal	55A
Bsam-gtan-dpal-bzang ¹⁵ , <i>Bar-'brog Rdo-rje-gling-pa</i>	4C, 31A, 38A, 38B, 40
Bsam-gtan-dpal-bzang	1D, 13B, 46, 52B, 57
Bsam-gtan-bzang-po, <i>Bar-'brog Rnal-'byor-gling-pa</i>	34, 43A
Bsod-nams-dpal-bzang, <i>Byang Mdo-shor-pa</i>	13A, 31C

12. Also : *Yang-dkar-ba*.

13. Also : *Mdog Cod-pa*. The eight of the *gdung-brgyad*.

14. The identity of Bsam-gtan, Bsam-gtan-dpal, Bsam-gtan-dpal-bzang, and Bsam-gtan-bzang-po is as yet a problem. One Bsam-gtan-dpal-bzang was the second of the *gdung-brgyad* : [*bsam gtan dpal bzang*].

APPENDIX TWO

THE MEDICAL WRITINGS OF THE GONG-SMAN SCHOOL¹⁵

A. Gong-sman Dkon-mchog-bde-legs

1. Man ngag pod dmar yid bzhin nor bu (*MHTL*, no. 13283)
2. Pod nag (no. 13284)
3. Pod khra (no. 13285)
4. Phyi rgyud dka' 'grel gnas thams cad gsal ba'i sgron me (no. 13286)
5. Bla ma brgyud pa'i rnam thar (no. 13287)
6. Sman ming brda sprod (no. 13288)
7. Rgyud kyi dka' phreng 'grol ba'i shog ser (no. 13289)¹⁶
8. Rgyud bzhi mchan 'grel rgyud chen khra mo (or: phra mo) be bum seng ldeng ma (no. 13282)
9. Rtsa chu'i gnad 'grol zhal gyi gdams pa dmar 'byin (no. 13290)
10. Sngo sman 'khrungs dpe don bsdus (no. 13291)
11. Ro nus kyi sdeb sbyor and other lesser instructions (no. 13292)

B. Gong-sman Dkon-mchog-phan-dar

1. Drang srong brgyud pa'i gsol 'debs rdzogs ldan ma (no. 13293)
2. Sman gyi byin 'bebs rab gnas kyi cho ga (no. 13294)
3. Sman gyi lha mo'i sgrub skor (no. 13295)
4. Dngul chu grub pa'i bstan bcos (no. 13296)
5. Sman nag chen mo'i sbyor ba rgyas 'bring bsdus gsum gyi dkar chag (no. 13297)
6. Rtsa rgyud kyi 'grel pa me long mthong gsal (no. 13298)
7. Gso rig dgos 'dod 'byung ba nor bu'i phreng ba zhes man ngag rten 'brel gyi skor (no. 13299)
(Three volumes)
8. Bsdus pa dgongs pa don 'dus (no. 13300)
(Abbreviated version of no. 7)
9. Bsdus pa dgos pa kun bsdus (no. 13301)
(Further condensation of no. 7)
10. Dgongs don snying por dril ba nyams yig brgya rtsa (no. 13302)
The shortest of Dkon-mchog-phan-dar's collected instructions ; this work is also known as the Phan bde brgya rtsa)

15. See Lokesh Chandra. *Materials for a History of Tibetan Literature*. New Delhi, International Academy of Indian Culture, 1963, v. 3, nos. 13282-13302. It is obvious that A-khu-ching, the compiler of the *Tho yig*, has done no more than to copy out all the medical titles mentioned in the *Khog dbub*. The writings of Gong-sman Dkon-mchog-bde-legs and his nephew, Dkon-mchog-phan-dar, are to be found on f. 181r-v.

16. The first seven titles are known collectively as the *Pod bdun*.

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1. *Tshad* or *tshad-nad* has the basic meaning of “fever”, although it later came to signify by implication “diarrhea”. Dkon-mchog-phan-dar here distinguishes three types of *tshad* : *ma-smin*, *rgyas*, and *stongs*.
2. Alternative title : *Tshad bzhug spyi babs bcos pa'i yig chung*.
3. Appended : *Sman chen ka la'i sbyor ba bdud rtsi thigs pa* by Zhang-ston Zhig-po.

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4. Includes the method of Khyung-po rtogs-ldan.

5. Appended : *Lud pa rnag khrag 'dres pa bcos thabs* of Gdong-nag mkhas-pa.

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6. Vogel has noted that *dreg-nad* translates Sanskrit *Vāṭāsram* in *Vāgbhaṭa* and renders the term with the English "rheumatism". See pp. 77-78. There is confusion in the dictionaries over the rendering of *dreg-nad* and *grum-bu*.

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7. Dkon-mchog-phan-dar notes that this recipe had been handed down from father to son in the 'Khon lineage of Sa-skye since it had been recommended by an Indian acharya.

8. This last instruction is not mentioned in the *dkar-chag* and it lacks a letter designation, i.e. Ka through A and Ki through I. This suggests that it is a late addition to the collection.

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၁၇၄၈ ဘီစီ၊ နတ်သားတို့၏ နတ်သားတို့၏ နတ်သားတို့၏

ॐ

ॐ ॥ സിദ്ധിമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥
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 ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥
 ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥
 ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥ ദാമരപാലമുഖി ॥

५६।३।५।६।७।८।९।१०।११।१२।१३।१४।१५।१६।१७।१८।१९।२०।२१।२२।२३।२४।२५।२६।२७।२८।२९।३०।३१।३२।३३।३४।३५।३६।३७।३८।३९।४०।४१।४२।४३।४४।४५।४६।४७।४८।४९।५०।५१।५२।५३।५४।५५।५६।५७।५८।५९।६०।६१।६२।६३।६४।६५।६६।६७।६८।६९।७०।७१।७२।७३।७४।७५।७६।७७।७८।७९।८०।८१।८२।८३।८४।८५।८६।८७।८८।८९।९०।९१।९२।९३।९४।९५।९६।९७।९८।९९।१००।

5

പമ്പര്യംഗമിതിയെ പമ്പര്യം

பலவருக்குத் துன்புறுத்தும்படி

പമ്പ്രഭൃതപി: കി: ക്രി: ൧൭൭൫

உருகிய வெப்பம்

சூரபிஷாசுமேஷம்

പ്രതിപാദനപ്രകാരം

சூதாபிழைப்பு: எந்தெந்தப் பழைப்பதில் யினது...



പമ്പം, തൃക്കാശ്ശി

வ.கு.ம.ந.ச.செய்ய.



പാലകിത്തുറമുഖപാല

வருவோம்.

ਘੁਲ੍ਹਾਏ ਪਾਣੀ

பிதா: ௧௦, ௧௧, ௧௨

பெரியது, கையாள்

ഭിന്ദുവുണ്ടാകുമ്പോൾ

முத்துமயம் முதுநீரமுபாதும

நெடுநிலையினதூதையு	௧	பலகையெழுந்தபெயரினதூதையு	௨	பலவெழுந்தபெயரினதூதையு
யினதூதையு	௩	பலகையெழுந்தபெயரினதூதையு	௪	பலகையெழுந்தபெயரினதூதையு
பலகையெழுந்தபெயரினதூதையு	௫	பலகையெழுந்தபெயரினதூதையு	௬	பலகையெழுந்தபெயரினதூதையு
பலகையெழுந்தபெயரினதூதையு	௭	பலகையெழுந்தபெயரினதூதையு	௮	பலகையெழுந்தபெயரினதூதையு
பலகையெழுந்தபெயரினதூதையு	௯	பலகையெழுந்தபெயரினதூதையு	௧௦	பலகையெழுந்தபெயரினதூதையு
பலகையெழுந்தபெயரினதூதையு	௧௧	பலகையெழுந்தபெயரினதூதையு	௧௨	பலகையெழுந்தபெயரினதூதையு
பலகையெழுந்தபெயரினதூதையு	௧௩	பலகையெழுந்தபெயரினதூதையு	௧௪	பலகையெழுந்தபெயரினதூதையு
பலகையெழுந்தபெயரினதூதையு	௧௫	பலகையெழுந்தபெயரினதூதையு	௧௬	பலகையெழுந்தபெயரினதூதையு
பலகையெழுந்தபெயரினதூதையு	௧௭	பலகையெழுந்தபெயரினதூதையு	௧௮	பலகையெழுந்தபெயரினதூதையு
பலகையெழுந்தபெயரினதூதையு	௧௯	பலகையெழுந்தபெயரினதூதையு	௨௦	பலகையெழுந்தபெயரினதூதையு

[illegible]

பாபநாசுபுரம் பரிபாட்டு
பாபநாசுபுரம் பரிபாட்டு

ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्चनम् ॥

வகைபெரிபயிதாசு
வகைபெரிபயிதாசு

കിന്റേ പ്രശ്നപരിധിയിൽ

புலகுநாடுபெரியது

இருவருடைய பெரிய திரு

പ്രപഞ്ചനിധിശാസ്ത്രം ധർമ്മശാസ്ത്രം

പ്രവേശനം

പ്രത്യക്ഷമായും അനേകം പ്രകാരം

யுதிநாதிபுரேசபரிபதி, ஸ்ரீ ஓதா

இருவருடைய மனம் பரிசு.

শ্রী বসন্তরূপ। শ্রী বসন্তরূপ। শ্রী বসন্তরূপ...

ॐ नमो भगवते वासुदेवाय ॥ श्री ॥

நிமிசம் ௧௦௦௦ ௐ மாவனாவநிதம்

பலமதகாழிசைபெயரி

ॐ || யிதாது ||  பரவமுதலாகிதாசெய்யபரிபிதாது ||  பரவமுதலாகிதாசெய்யபரிபிதாது ||
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 ॐ || யிதாது ||  பரவமுதலாகிதாசெய்யபரிபிதாது ||  பரவமுதலாகிதாசெய்யபரிபிதாது ||
 ॐ || யிதாது ||  பரவமுதலாகிதாசெய்யபரிபிதாது ||  பரவமுதலாகிதாசெய்யபரிபிதாது ||
 ॐ || யிதாது ||  பரவமுதலாகிதாசெய்யபரிபிதாது ||  பரவமுதலாகிதாசெய்யபரிபிதாது ||

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யிதனது || ௨ || பாவமுதலானவை யெல்லாம் || ௩ || தீதமுதலானவை யெல்லாம் ||
தீதமுதலானவை யெல்லாம் || ௪ || பாவமுதலானவை யெல்லாம் || ௫ || பாவமுதலானவை யெல்லாம் ||
பாவமுதலானவை யெல்லாம் || ௬ || பாவமுதலானவை யெல்லாம் || ௭ || பாவமுதலானவை யெல்லாம் ||
பாவமுதலானவை யெல்லாம் || ௮ || பாவமுதலானவை யெல்லாம் || ௯ || பாவமுதலானவை யெல்லாம் ||

“சு. ௨. ௨. ௨.”

~ 2011

சுருஷ்யசூ. சம்பந்தி. சுருஷ்யசூ.

ॐ || നമഃ ശിവായ പരമേശ്വരായ || ൧൫൦ || ശിവായ നമഃ ||
 പരമേശ്വരായ || വിശ്വേശ്വരായ || ശിവായ || ശിവായ || ശിവായ ||
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 ശിവായ || ശിവായ || ശിവായ || ശിവായ || ശിവായ || ശിവായ ||

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॥ वरद्वन्द्वस्य चन्द्रिकायाः ॥

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* ལྷ་མེད་ལ་མེད་ཅིང་། མེད་པའི་ལྷ་མེད་ཀྱི་ལྷ་མེད་།

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~ ൧൦൧ ~

പരിചിത: കൃഷ്ണപഥം

ബ്രഹ്മതത്വം (പരിചിതം)

പ്രകാശം (പരിചിതം)

പരിചിതം

ബ്രഹ്മതത്വം (പരിചിതം) കൃഷ്ണപഥം പ്രകാശം (പരിചിതം)

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ક્રીડો||૧||પ્રીયમક્રીડમ||અભીપ્રાય||હોતિ||મ||ગદા||દિવા||દરી||પ્રતિ||૧||૧||
 નમો||૧||વો||દુ||ગદા||દરી||પ્રતિ||૧||૧||
 શ્રુ||પરે||૧||શ્રુ||ગદા||દરી||પ્રતિ||૧||૧||

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੩।੯੭।੭੧।੨੦
੭੦।੮੧।੧੧।੧੧।
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2011

உருவத்தினை நோக்கி நின்று, தூண்டுதலுடன்

ಶ್ರೀಮದ್ಗೋಪಾಲಕೃಷ್ಣಪ್ರಿಯ

ॐ नमः

ಶ್ರೀಭಕ್ತಿಯೋಗೋಪನಿಷತ್

தருவதும் செய்வதும் நிமித்தம் (சூ. ௧௭, ௨௩, ௨௪)

ମିଳିଛନ୍ତି...

ਭਵਪ੍ਰਸੰਗਿ ਪ੍ਰਭਾਤਿ

தஞ்சாவூர் மன்னவயிதபயனி

நது(இ)ல சூபபநியுபதேதப

ਅਭਿਮਾਨਵਿਭਾਵ

நெருங்கியதொரு காலத்தின்கண்

પ્રપાઠીતકીલ્લિત્રુપ્તોક્તિપ્રાપ્ત ૩૫

॥ श्री ली रमी र क ज रु र म ॥

ആപേക്ഷിതവക്ത്രം

ଅଥବାମନିଷ୍ଠପାଳ୍ୟାୟତ୍ରୀ

۱۲۸

பிழைநிலை

ഗുണമുള്ളതായിരിക്കട്ടെ. നന്മയുള്ളവരോടുകൂടി പ്രാർത്ഥിക്കേണ്ടതുമാണ്.

[illegible]

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ਭੋਪਪਨੀਪੀਕਾਸ਼ੁਨੀ

ਮਾਨੋਭਯਾਭਿਯੋਨੀ

ਭੋਭਯਾਭਿਯੋਨੀ

ਮਾਨੋਭਯਾਭਿਯੋਨੀ

ਭੋਭਯਾਭਿਯੋਨੀ

ਭੋਭਯਾਭਿਯੋਨੀ

ਭੋਭਯਾਭਿਯੋਨੀ

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མེད་ཀྱི་ཕུང་པོ་

[illegible]

[illegible]

ਸ੍ਰੀ
ਮੁਖ
ਮੁਖ

ੴ ਸਤਿਨਾਮੁ ॥ ੧ ॥ ਸਤਿਨਾਮੁ ॥ ੧ ॥ ਸਤਿਨਾਮੁ ॥ ੧ ॥
 ਸਤਿਨਾਮੁ ॥ ੧ ॥ ਸਤਿਨਾਮੁ ॥ ੧ ॥ ਸਤਿਨਾਮੁ ॥ ੧ ॥
 ਸਤਿਨਾਮੁ ॥ ੧ ॥ ਸਤਿਨਾਮੁ ॥ ੧ ॥ ਸਤਿਨਾਮੁ ॥ ੧ ॥
 ਸਤਿਨਾਮੁ ॥ ੧ ॥ ਸਤਿਨਾਮੁ ॥ ੧ ॥ ਸਤਿਨਾਮੁ ॥ ੧ ॥
 ਸਤਿਨਾਮੁ ॥ ੧ ॥ ਸਤਿਨਾਮੁ ॥ ੧ ॥ ਸਤਿਨਾਮੁ ॥ ੧ ॥

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 குறியென நினைவென நினைவென ॥ குறியென நினைவென நினைவென ॥ நினைவென நினைவென ॥
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 நினைவென நினைவென ॥ நினைவென நினைவென ॥ நினைவென நினைவென ॥ நினைவென நினைவென ॥
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ଧର୍ମେଷୁ ଧର୍ମେଷୁ ଧର୍ମେଷୁ ଧର୍ମେଷୁ ଧର୍ମେଷୁ ଧର୍ମେଷୁ ଧର୍ମେଷୁ ଧର୍ମେଷୁ ଧର୍ମେଷୁ ଧର୍ମେଷୁ
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୨୦॥ ତିତେନି ଶ୍ରୀକେଶେନ ଜନାବଦିଂ ନୟାୟିତା ତାଂ ଘଟାକିତପିନି ଶ୍ରୀପ୍ରାୟିତା ୩॥
 ଶ୍ରୀକପାଳାଚରପଦାଂ ଶ୍ରୀକେଶେନା ନିଶ୍ଚୟାଂ ଶ୍ରୀକେଶେନା ଶ୍ରୀକେଶେନା ଶ୍ରୀକେଶେନା
 ୨୧॥ ଶ୍ରୀକେଶେନା ଶ୍ରୀକେଶେନା ଶ୍ରୀକେଶେନା ଶ୍ରୀକେଶେନା ଶ୍ରୀକେଶେନା ଶ୍ରୀକେଶେନା
 ଶ୍ରୀକେଶେନା ଶ୍ରୀକେଶେନା ଶ୍ରୀକେଶେନା ଶ୍ରୀକେଶେନା ଶ୍ରୀକେଶେନା ଶ୍ରୀକେଶେନା

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56 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

[illegible]

൧൦൥ കൃതവിദ്യൈരഭിപ്രായനിധിനാ കൃത്യൈഃ ഗൃഹാഭ്യാനാമിത്രൈഃ പ്രാപ്തനാമധിപതി കൃതവിദ്യൈ
 രഭിപ്രായനിധിനാ കൃത്യൈഃ ദൈവഭക്താപരൈഃ പരൈഃ ഉപദേശാദഭിപ്രായൈഃ പ്രാപ്തനാമധിപതി
 കൃത്യൈഃ ദൈവഭക്താപരൈഃ പരൈഃ ദൈവഭക്താപരൈഃ ദൈവഭക്താപരൈഃ ദൈവഭക്താപരൈഃ
 പരൈഃ ദൈവഭക്താപരൈഃ പരൈഃ ദൈവഭക്താപരൈഃ ദൈവഭക്താപരൈഃ ദൈവഭക്താപരൈഃ
 ഉപദേശാദഭിപ്രായൈഃ ദൈവഭക്താപരൈഃ പരൈഃ ദൈവഭക്താപരൈഃ ദൈവഭക്താപരൈഃ ദൈവഭക്താപരൈഃ
 ദൈവഭക്താപരൈഃ പരൈഃ ദൈവഭക്താപരൈഃ പരൈഃ ദൈവഭക്താപരൈഃ പരൈഃ ദൈവഭക്താപരൈഃ

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62 ପ୍ରଥମ ପଦ୍ୟାବଳୀର ପ୍ରଥମ ପଦ୍ୟ ।

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 નાનમપ્રુપા ૥ ભાનમલેનત્રીપા ૥ નયપાનત્રીપા ૥ યાનમલેનત્રીપા ૥ પ્રપત્રપાનત્રીપા ૥
 યાનમલેનત્રીપા ૥ ભાનમલેનત્રીપા ૥ નયપાનત્રીપા ૥ યાનમલેનત્રીપા ૥ પ્રપત્રપાનત્રીપા ૥
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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

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ସାକ୍ଷିପୁରୀକ୍ରମା
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ପଦ୍ମପଦମିଧିନାଂ ଶୁଭ୍ରାମ୍ବି
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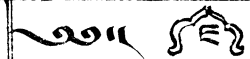
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କାଞ୍ଚନାକାଶ
 ଶୁଭ୍ରାମ୍ବି

செவ்வாய்

~

தருதென்பபரிபிஷத்து

 ගੇ. ལེན་པ་ལ། མེ. ལེན་པ་ལ། རྒྱ་ལེན་པ་ལ། རྒྱ་ལེན་པ་ལ།	རྒྱ་ལེན་པ་ལ། རྒྱ་ལེན་པ་ལ། རྒྱ་ལེན་པ་ལ། རྒྱ་ལེན་པ་ལ།	རྒྱ་ལེན་པ་ལ། རྒྱ་ལེན་པ་ལ། རྒྱ་ལེན་པ་ལ། རྒྱ་ལེན་པ་ལ།
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நகுபயமுதலுயகுமபயம் கிமுநிலையமுதலிலிடு
 நகுபயமுதலுயகுமபயம் கிமுநிலையமுதலிலிடு 11
 வகுபயமுதலுயகுமபயம் கிமுநிலையமுதலிலிடு 11
 கிமுநிலையமுதலிலிடு கிமுநிலையமுதலிலிடு 11

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நகிமபுரமுபெயருது

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൧൦൨൧ പ്രാതുഷേപപനീധീനാതുലഭൂതപപ ॥പ്രാപൃപാപനാതുലാ ॥പ്രാതുഷേപപനീധീനാ ക്രൈശ്വ
 രപപപാപനാതുലാ പ്രാതുഷേപപനീധീനാതുലാ സിവേനാപപാപനാതുലാ ദ്വൈ
 പാതുഷേപപനീധീനാതുലാ ക്രൈശ്വപനീധീനാതുലാ ക്രൈശ്വപനീധീനാതുലാ സിവേനാപപാപനാതുലാ
 യിനാ ॥പ്രാതുഷേപപനീധീനാതുലാ സിവേനാപപാപനാതുലാ ക്രൈശ്വപനീധീനാതുലാ ക്രൈശ്വ
 ദ്വൈ ॥പ്രാതുഷേപപനീധീനാതുലാ സിവേനാപപാപനാതുലാ ക്രൈശ്വപനീധീനാതുലാ ക്രൈശ്വ
 ദ്വൈ ॥പ്രാതുഷേപപനീധീനാതുലാ സിവേനാപപാപനാതുലാ ക്രൈശ്വപനീധീനാതുലാ ക്രൈശ്വ

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ଓଁ॥ ଯଦ୍ୟପି ନିପ୍ରାଣୀୟମିତ୍ୟା ॥ ଯଦ୍ୟପି ନିପ୍ରାଣୀୟମିତ୍ୟା ॥ ଯଦ୍ୟପି ନିପ୍ରାଣୀୟମିତ୍ୟା ॥
 ଯଦ୍ୟପି ନିପ୍ରାଣୀୟମିତ୍ୟା ॥ ଯଦ୍ୟପି ନିପ୍ରାଣୀୟମିତ୍ୟା ॥ ଯଦ୍ୟପି ନିପ୍ରାଣୀୟମିତ୍ୟା ॥
 ଯଦ୍ୟପି ନିପ୍ରାଣୀୟମିତ୍ୟା ॥ ଯଦ୍ୟପି ନିପ୍ରାଣୀୟମିତ୍ୟା ॥ ଯଦ୍ୟପି ନିପ୍ରାଣୀୟମିତ୍ୟା ॥

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සුඛප්පයාප්පයාප්පයාප්පයා	පාඨිසුඛප්පයාප්පයාප්පයා	සුඛප්පයාප්පයාප්පයාප්පයාප්පයා
පාඨිසුඛප්පයාප්පයාප්පයා	පාඨිසුඛප්පයාප්පයාප්පයා	පාඨිසුඛප්පයාප්පයාප්පයා
පාඨිසුඛප්පයාප්පයාප්පයා	පාඨිසුඛප්පයාප්පයාප්පයා	පාඨිසුඛප්පයාප්පයාප්පයා
පාඨිසුඛප්පයාප්පයාප්පයා	පාඨිසුඛප්පයාප්පයාප්පයා	පාඨිසුඛප්පයාප්පයාප්පයා
පාඨිසුඛප්පයාප්පයාප්පයා	පාඨිසුඛප්පයාප්පයාප්පයා	පාඨිසුඛප්පයාප්පයාප්පයා
පාඨිසුඛප්පයාප්පයාප්පයා	පාඨිසුඛප්පයාප්පයාප්පයා	පාඨිසුඛප්පයාප්පයාප්පයා

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ॐ नमो भगवते वासुदेवाय

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ਸ੍ਰੀ. ਗੁਰਮਤਿਕਾ.

பிழைஞ்சூழையாதகியொரு

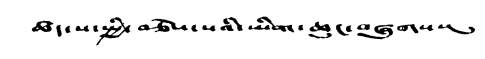
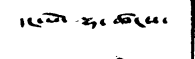
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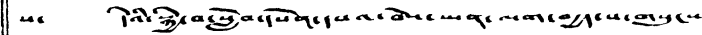
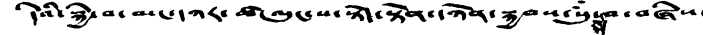
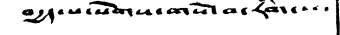
வதானாதிபயங்குதமே...

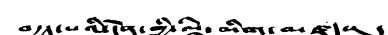
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श्रीगणेशाय

Handwritten marginal note in a vertical script, likely a reference or commentary.


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ਘਾਟਾਪੁਤ੍ਰਾ ॥ ਛਪੁਪਾਪਾਨਕ ॥

॥ ਨਿਰਾਯਕਾ ॥ ਛਪੁਪਾਪਾਨਕ ॥ ਛਪੁਪਾਪਾਨਕ ॥

ਨਿਰਾਯਕਾ ॥ ਛਪੁਪਾਪਾਨਕ ॥

ਅਛਪੁਪਾਪਾਨਕ ॥

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ਪਾਠੇਸ਼ਾਹਿਤਾਧਿਕਾਰਿਯੋ

ਅੰਤਿਮ ਗਾਇਕੀ ਦੇ ਸਮੇਂ ਆਪਣੇ ਪੁੱਤਰਾਂ ਨੂੰ ਕਹਿ ਦਿੱਤਾ ਕਿ:

കേവലനിഷ്ഠയെന്നുപറയുന്നതും

को. छ. न. नि. न. व. छ. न. गी.

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ନନ୍ଦିଂ ଲକ୍ଷ୍ମୀପ୍ରାପ୍ତଂ ଶ୍ରୀମଦ୍ଭଗବତଃ ପଦ୍ମିନୀଂ

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சாதி, சிவம், சந்திரன், சிவன், சிவன், சிவன்

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॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

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।॥ **ॐ नमो भगवते वासुदेवाय ।**

શ્રી. જો. પ. પ. પ. ૧૧ ૧૦. શ્રી. પ. પ. પ. ૧૧ ૧૧. શ્રી. પ. પ. પ. ૧૧ ૧૨. શ્રી. પ. પ. પ. ૧૧

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ॐ || ॐ || தருமரீயபாபுரே ஐயா மகாபாபுரே வினா பூரணமு யாவது நாமபாபுரே தருமரீயபாபுரே
 ருபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே நதுவாபுரே தருமரீயபாபுரே
 மருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே
 மருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே
 தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே
 தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே தருமரீயபாபுரே

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പ്രതിപദ്യ

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പ്രപഞ്ചമുക്താ

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॥ ॐ ନମଃ ଶିବାୟ ॥ ॐ ନମଃ ଶିବାୟ ॥ ॐ ନମଃ ଶିବାୟ ॥ ॐ ନମଃ ଶିବାୟ ॥
 ॐ ନମଃ ଶିବାୟ ॥ ॐ ନମଃ ଶିବାୟ ॥ ॐ ନମଃ ଶିବାୟ ॥ ॐ ନମଃ ଶିବାୟ ॥

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ॐ ||  துளவெய்யபரிபதி || துளவெய்யபரிபதி || துளவெய்யபரிபதி ||
 துளவெய்யபரிபதி || துளவெய்யபரிபதி || துளவெய்யபரிபதி || துளவெய்யபரிபதி ||
 ॐ || துளவெய்யபரிபதி || துளவெய்யபரிபதி || துளவெய்யபரிபதி || துளவெய்யபரிபதி ||
 துளவெய்யபரிபதி || துளவெய்யபரிபதி || துளவெய்யபரிபதி || துளவெய்யபரிபதி ||
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 துளவெய்யபரிபதி || துளவெய்யபரிபதி || துளவெய்யபரிபதி || துளவெய்யபரிபதி ||

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ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ

ॐ॥ ਸਤਨਾਮੁ ਰਹਾ॥ ਗੋਬਿੰਦੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥
 ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ॥ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ॥ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ॥ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ॥ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ॥
 ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥
 ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥
 ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥
 ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥ ਅਮਰੁ ਨਾਮੁ ਅਮਰੁ॥

འཁྱེད་ཀྱི་ལྷན་ཁྲིམ་པ་ལྟར།
 རྒྱུ་ལྷན་ཁྲིམ་པ་ལྟར།

འཁྱེད་ཀྱི་

འཁྱེད་ཀྱི་ལྷན་ཁྲིམ་པ་ལྟར། འཁྱེད་ཀྱི་ལྷན་ཁྲིམ་པ་ལྟར། འཁྱེད་ཀྱི་ལྷན་ཁྲིམ་པ་ལྟར།
 འཁྱེད་ཀྱི་ལྷན་ཁྲིམ་པ་ལྟར། འཁྱེད་ཀྱི་ལྷན་ཁྲིམ་པ་ལྟར། འཁྱེད་ཀྱི་ལྷན་ཁྲིམ་པ་ལྟར།

འཁྱེད་ཀྱི་

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ॐ नमो भगवते वासुदेवाय ॥

ਪ੍ਰਧਾਨ ਮੰਤਰੀ ਬੁਲੇਪ੍ਰਧਾਨ ਮੰਤਰੀ...

നമിപത്രവലയഗാനകവല

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॥ अथ पञ्चमः सर्गः ॥

പ്രതിഭാസം

ମୁଦ୍ରାପତ୍ର ଶ୍ରୀମଦ୍ଭଗବତ୍

ॐ नमो भगवते वासुदेवाय

୧୩। ୧୪। ୧୫। ୧୬। ୧୭। ୧୮। ୧୯। ୨୦। ୨୧। ୨୨। ୨୩। ୨୪। ୨୫। ୨୬। ୨୭। ୨୮। ୨୯। ୩୦। ୩୧। ୩୨। ୩୩। ୩୪। ୩୫। ୩୬। ୩୭। ୩୮। ୩୯। ୪୦। ୪୧। ୪୨। ୪୩। ୪୪। ୪୫। ୪୬। ୪୭। ୪୮। ୪୯। ୫୦। ୫୧। ୫୨। ୫୩। ୫୪। ୫୫। ୫୬। ୫୭। ୫୮। ୫୯। ୬୦। ୬୧। ୬୨। ୬୩। ୬୪। ୬୫। ୬୬। ୬୭। ୬୮। ୬୯। ୭୦। ୭୧। ୭୨। ୭୩। ୭୪। ୭୫। ୭୬। ୭୭। ୭୮। ୭୯। ୮୦। ୮୧। ୮୨। ୮୩। ୮୪। ୮୫। ୮୬। ୮୭। ୮୮। ୮୯। ୯୦। ୯୧। ୯୨। ୯୩। ୯୪। ୯୫। ୯୬। ୯୭। ୯୮। ୯୯। ୧୦୦।

සැලකිය යුතුය.

ॐ नमो भगवते वासुदेवाय ॥

ಶ್ರೀ ಕೃಷ್ಣನ ಪದ್ಯಗಳು

પાલ્યોજીયપ્રત્યક્ષબોધ

१०॥॥॥

முதலாவது பரிபாட்டு நூலாகிய... நூல்... இரண்டாவது நூலாகிய...

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॥ अथ श्रीगणेशाय नमः ॥

ವಿಠಲನಿರೂಪಣಾಶ್ಲೋಕಃ ||

കിരപതിച്ചുറങ്ങിയവര

॥ श्रीगणेशाय नमः ॥

॥ श्री ३॥ व ॥ ३॥ ॥ ॥

உவம(ஞ)ப(ப)ரித்நிய(ய)ித(ந)ி।

का. व. प. वि. प्र. वि.

गो.सु.न.नि.स.स.स.

ਅਭਿਰਾਮਾਯਾਪਨੀ

வினாபித்திரபுரமாமேதேவஸ்திரிமபவா நதி

மருந்தியாசுபு

ਪੰ. ੬੩

வயிற்றுப்பய

25

2011

அமரகிஷ்ருனித்ரபாஸிய

ॐ नमो भगवते वासुदेवाय

কমলাচার্য্যসংগৃহীত

सिद्धितीर्थसुखसिद्धि

ॐ स्वस्ति नमो भगवते वासुदेवाय

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ਅੰਤਿਮ ਅੰਕ

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॥ ॐ नमो भगवते वासुदेवाय ॥

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குருபுருஷா. சிவசு. சந்திர. ம. ௪௦

மாநிலம் குறிப்பாக உயர்ப்பகுதி

சரிவாங்கியிருக்கிறார்கள். இப்போது இதுவரை

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ജാലദീപനം അദ്ധ്യായം

நாகவகாஸித்ரஸ்

འདི་ལོར། རྒྱ་གར་གྱི་སྐབས་ཀྱི་

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১৯৫৫/৫৬

हृदयमिच्छन् ॥ ३॥

சுப்பெரிஞ்சுரை

சாதுமுகி

ἡ ἀποστολή τοῦ ἁγίου πνεύματος

3. 5. 11

முது பணிக்கு...

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2011

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പ്രപഞ്ചത്തിൽ ഉപമൃഗം എന്നതിനെ പരമ

| ௩௨ | ஏதா | எதுப | பரி | யிதா | ஸ்ரீ | மஹா |

॥ वल्लभाय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॥ श्रीगणेशाय नमः ॥

ଶିକ୍ଷାମୟମାତ୍ରମାଧ୍ୟମିକ

இருபதாங்கியுள்ள

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ਭਗਵੰਤੀਪੁਰਾਣ (ੴ)

ප්‍රායෝගික සහය, සිද්ධිමත් කළමනාකරණය, සහ

வயபாநகரம் எழுந்தருளியுள்ள நெடுமலைப்பேட்டை

சமயமென்பது பூயாதுய்யாதிநய்யுதாதுய்யி

୧୨୭ଶି ବିଲ୍‌ସାହାଁଁ କାମାୟାମା
 ଶକ୍ତିଗାଧିପାୟା

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

வழிநிறுத்தும் நுழைவு... ..

1. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

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 କ୍ରମେ ପ୍ରସବମିତା ॥ ଶ୍ରୀମତଃ ସ୍ତ୍ରୀଃ ସକାଶ୍ରୀମିତା ॥ ଶ୍ରୀମତଃ ସ୍ତ୍ରୀଃ ସକାଶ୍ରୀମିତା ॥ ଶ୍ରୀମତଃ ସ୍ତ୍ରୀଃ ସକାଶ୍ରୀମିତା ॥
 ପ୍ରମାଣମିତା ॥ ଶ୍ରୀମତଃ ସ୍ତ୍ରୀଃ ସକାଶ୍ରୀମିତା ॥ ଶ୍ରୀମତଃ ସ୍ତ୍ରୀଃ ସକାଶ୍ରୀମିତା ॥ ଶ୍ରୀମତଃ ସ୍ତ୍ରୀଃ ସକାଶ୍ରୀମିତା ॥
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வினா: ௩௩௮ - பெரியின, துருத்தியம்

நதுரணிசுரபபிபவதுபநி (௭)

જેપુ.વિ.પ્ર.ન.ન.વિ.વિ.

வினா ௧௪: கெ.ப.ப.ரி.யின், து. ௧௪, ௧௪

॥ पञ्चमः ॥

जन्मः, दीपनी

पक्षिपदः

इत्यपि त्रयं च।

ਘਪਮਾਉਰਮ(ਘਪਮਾਉਰਮ)ਫੇ(ਪ)ਗਫਿਪ(

தமிழ்நாடுகளில் வசித்தவர்கள்

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ယုဂပုဂ္ဂိုလ်

三

பயனாதிசயமுடையதாயினும்

ଶ୍ରୀରାମଚନ୍ଦ୍ରପଦ୍ୟମାଳା

வயிநதிரய...

പരിവർത്തനം

ಅ|| ಶ್ರೀ ಬಸವೇಶ್ವರ ಮಠ ||

ਭੋਮਬੇਸਟਾਨ(ਉਪਰ)

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നളപ്രതപ|| നളപ്രതപനൈപതനീപ|| തിപ്രതപവപ്രതപതനീപ|| തിപ്രതപവപ്രതപതനീപ||
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நி(த)ப(ய)கு(ப)நி(ய)

ॐ नमो भगवते वासुदेवाय

பெரியபுத்தூர்திருநாபுரி

ॐ नमो भगवते वासुदेवाय ॥

பாடலிசைவியுநியுபா

ಶ್ರೀಪಿ||ಕೃಷ್ಣ||ವ||ಕೃಷ್ಣ||ಪಿ||

திரு. வி. மு. வ. கரு. வி. மதுரை

ମିତ୍ରାଦିପ୍ରାୟନୀଭ୍ରାୟନୋପିଧ୍ୟେନ।

3. തിരുവനന്തപുരം

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ॐ ह्रीं क्लीं नमो भगवते वासुदेवाय ॥

ନିଜ୍ଞାପକର ଉପସ୍ଥାପନା

பெயரெழுத்து

ਅੰਤੀ ਪ੍ਰਿਥਿਵੀ ਪ੍ਰਿਥਿਵੀ ਪ੍ਰਿਥਿਵੀ

ਪ੍ਰਾਨੀ, ਪਦਾਰਥ ਪ੍ਰਾਨਾਪਿਕਾਰੀਕਾਦ੍ਰੁਜਿਯਾ।

ਘੀਰਾ ਜੀਵਨਾਮਿ...

[illegible]

പരമം

നമഃ

പ്രപ്രദിതനാമതദിപഥ

നമഃ നമഃ നമഃ നമഃ

പരമം

५

五

இவ்வாறு நினைக்கப்பட்டிருந்தாலும், கருத்தினைப்பற்றி

வநியாஸ்திரையெனியுறவயு னெயுயி..

ॐ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥ नमो भगवते वासुदेवाय ॥

[illegible][illegible][illegible]

ॐ नमो भगवते वासुदेवाय । ॥ १ ॥

പരമേശ്വരൻ തന്മൂലം വരുന്നതാണെന്നു
 യജുർവേദം പറയുന്നു. യജുർവേദം
 യജുർവേദം തന്നെ. യജുർവേദം
 യജുർവേദം തന്നെ. യജുർവേദം
 യജുർവേദം തന്നെ. യജുർവേദം
 യജുർവേദം തന്നെ. യജുർവേദം
 യജുർവേദം തന്നെ. യജുർവേദം

口

保

2911

ବିଦ୍ୟାଳୟର ନିୟମାବଳୀ

ਮੁਖ(ਛਮਕੀਲਾਪ੍ਰਕਾਸ਼ਮੰਦਿਰ)

१०

॥ चक्रपदीयः ॥

निवृत्तमयिन्द्रियः सः

ଆପଣଙ୍କୁ କେତେ ଦିନ ପାରି...

१०५१

ပျံ့လွယ်စေရန်အတွက်

॥^१ॐ नमो भगवते वासुदेवाय ॥

தேவநம்பு

॥ नमो भगवते वासुदेवाय ॥

ନିଶ୍ଚିନ୍ତାପୟନୀଶ୍ରବଣୋଦ୍ୟମେ

అపప్రదీప

தீரோபயோ

॥ श्रीगणेशाय नमः ॥

புரிகொடுத்தவாறா

ਉਦਘਾਟਨਾ (੧੫੦੦)

॥ ॐ नमो भगवते वासुदेवाय ॥

ମାମିଜି ମିଳୁଥିବା ପାଠ୍ୟପୁସ୍ତକ

ॐ नमो भगवते वासुदेवाय ॥

உதற்குரியதாயிற்று.

[illegible]

[illegible]

[illegible]

૦૨૫૭૫ ॥ આપ્યદિજાત્યવપુત્રપાપલેખ ॥ ૧૭૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥
 ૧૭૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥
 ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥ ૭૫૫૫૫ ॥
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ශ්‍රී

සංස්කෘත

කීපාත්‍රපඨප්‍රාප්තො පාඨිතිප්‍රාප්තොප්‍රාප්තො ඉතප්‍රාප්තොප්‍රාප්තොප්‍රාප්තො
 නාමොප්‍රාප්තොප්‍රාප්තො පාඨිතිප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තො
 ප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තො
 ප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තො
 ප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තො
 ප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තොප්‍රාප්තො

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 සංස්කෘත

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[illegible]

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[illegible]

[illegible]

[illegible]

237

[illegible]

ກິເພຍເອກະມາ ມາເອມາມາມາກິເພຍເອກະມາ ມາເອກະມາມາມາກິເພຍເອກະມາ ມາເອກະມາມາມາກິເພຍເອກະມາ
 ມາເອກະມາມາມາກິເພຍເອກະມາ ມາເອກະມາມາມາກິເພຍເອກະມາ ມາເອກະມາມາມາກິເພຍເອກະມາ ມາເອກະມາມາມາກິເພຍເອກະມາ
 ມາເອກະມາມາມາກິເພຍເອກະມາ ມາເອກະມາມາມາກິເພຍເອກະມາ ມາເອກະມາມາມາກິເພຍເອກະມາ ມາເອກະມາມາມາກິເພຍເອກະມາ
 ມາເອກະມາມາມາກິເພຍເອກະມາ ມາເອກະມາມາມາກິເພຍເອກະມາ ມາເອກະມາມາມາກິເພຍເອກະມາ ມາເອກະມາມາມາກິເພຍເອກະມາ

[illegible]

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ॐ॥ ပယ်တံ ဂိရိဝုဒ္ဓဝပဏာနိယုဒ္ဓါ ခြိရုပေါတုဂ္ဂေါတုကံပယ် ယိဇ္ဇာကံဒုယကံ
 ကံပယ်ကံပယ် ဂိဇ္ဇာပုတပဏာနိယုဒ္ဓါ ယိဂိပယ်ပယ် ကံဒုယကံ ခြိရုပေါတုဂ္ဂေါတုကံပယ်
 ပယ်ကံဒုယကံဒုယကံ ဂိရိဝုဒ္ဓဝပဏာနိယုဒ္ဓါ ခြိရုပေါတုဂ္ဂေါတုကံပယ် ပယ်တံ ကံပယ်ပယ်
 ပယ်ပယ်ကံ ခြိရုပေါတုဂ္ဂေါတုကံပယ် ဂိဇ္ဇာပုတပဏာနိယုဒ္ဓါ ကံပယ် ကံပယ်
 ကံပယ် ကံပယ် ကံပယ် ခြိရုပေါတုဂ္ဂေါတုကံပယ် ကံပယ် ကံပယ်
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King

[illegible]

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൧൦൥ പ്രവാചകൻ കയ്യൊ തുണമ്പകിറന്നിന്നൊക്കെപ്രവാ വന്നൊക്കു
 ധ്വിക്കുവാനി നമുക്കി തുണമ്പകിറന്നിന്നൊക്കെപ്രവാ വന്നൊക്കു
 തു തുണമ്പകിറന്നി തുണമ്പകിറന്നിന്നൊക്കെപ്രവാ വന്നൊക്കു
 മൊക്കെ തുണമ്പകിറന്നി തുണമ്പകിറന്നിന്നൊക്കെപ്രവാ വന്നൊക്കു
 തുണമ്പകിറന്നി തുണമ്പകിറന്നി തുണമ്പകിറന്നിന്നൊക്കെപ്രവാ വന്നൊക്കു
 തുണമ്പകിറന്നി തുണമ്പകിറന്നി തുണമ്പകിറന്നിന്നൊക്കെപ്രവാ വന്നൊക്കു
 തുണമ്പകിറന്നി തുണമ്പകിറന്നി തുണമ്പകിറന്നിന്നൊക്കെപ്രവാ വന്നൊക്കു

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[illegible]

[illegible]

253

[illegible]

[illegible]

[illegible]

ശ്രീ

ശ്രീ

ॐ॥ നെറ്റിമാർത്ഥവധഃ ശതമധഃ॥ നമഃ॥ നമഃ॥ വനം വസുന്ദേവം ഭക്തിമാർദ്ദവം॥ ദിഗ്ദശാർത്ഥവധഃ॥
 ഗോപാലൈവപ്രസാദം॥ ശ്രീവധവദൈവം വസുന്ദേവം വസുന്ദേവം വസുന്ദേവം വസുന്ദേവം॥ വസുന്ദേവം വസുന്ദേവം॥
 ദ്വാരാധനാധനാധനാശതൈർഭക്തിഃ॥ വസുന്ദേവം വസുന്ദേവം॥ വസുന്ദേവം വസുന്ദേവം॥ ശ്രീധർമ്മം॥
 ശ്രീധർമ്മം വസുന്ദേവം വസുന്ദേവം॥ നമഃ॥ നമഃ॥ വസുന്ദേവം വസുന്ദേവം॥ വസുന്ദേവം വസുന്ദേവം॥
 നമഃ॥ വസുന്ദേവം വസുന്ദേവം॥ വസുന്ദേവം വസുന്ദേവം॥ വസുന്ദേവം വസുന്ദേവം॥
 വസുന്ദേവം॥ വസുന്ദേവം വസുന്ദേവം॥ വസുന്ദേവം വസുന്ദേവം॥ വസുന്ദേവം വസുന്ദേവം॥

[illegible]

[illegible]

[illegible]

ॐ नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय । नमो भगवते वासुदेवाय ।

~ 2011

നളവേദപ്രതി

നളവേദ

പ്രതി

വേദവേദപ്രതിപ്രതിപ്രതി

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നളവേദപ്രതിപ്രതിപ്രതി

194

九



வணக்கம், கிழமை, பிள்ளை, குழந்தைகள்

[illegible]

சொபாபவக்யமுபநதாநாபாநீபநாபா

[illegible]

406

ரூபபிஞ்சு(பாதி)வெழுதா(எ)வ(பாதி)

திருநீதிமுயல்நாயகம்

ਪਿਤਾ ਜੀ

ਸਤਿਨਾਮੁ ਸਤਿਨਾਮੁ ਜੈਪਾਤਿ ਜੈਪਾਤਿ

ନିଗମ(ଜି)ଇ।ଚପ।ହ।ପ।ଭୁଗମ(ପ)ଗନିପ।

॥ श्री गुरुभ्यो नमः ॥

व. ङ. म.

சிறப்பாகக் கிடைக்காது விட்டதால்

[illegible]

வ ளு ந(வ(த ர(கி)நிப(ருளி ந)ரின ப(யின(

॥ श्रीगणेशाय नमः ॥

श्रीगणेशाय नमः

[illegible]

ପ୍ରତିପଦ୍ୟାଃ କ୍ରମେଣାଃ ପ୍ରମେଣାଃ
 ପାଠ୍ୟାଃ ପ୍ରମେଣାଃ ପ୍ରମେଣାଃ ପ୍ରମେଣାଃ
 ଧିନାଃ ପ୍ରମେଣାଃ ପ୍ରମେଣାଃ

ପ୍ରମେଣାଃ ପ୍ରମେଣାଃ ପ୍ରମେଣାଃ ପ୍ରମେଣାଃ
 ପ୍ରମେଣାଃ ପ୍ରମେଣାଃ ପ୍ରମେଣାଃ ପ୍ରମେଣାଃ
 ପ୍ରମେଣାଃ ପ୍ରମେଣାଃ ପ୍ରମେଣାଃ ପ୍ରମେଣାଃ

[illegible]

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மனம் புகைகொண்டபுறமுள்ளிக்குவையகிதா.

ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ೧೧೧ ಶ್ರೀ ವಸುಕೇಶ ಶ್ರೀ ವಸುಕೇಶ

पुनीष्टिग। सुप। प। ल। व। म। ल। यी। ३।

श्रीगुरुभ्यो नमः

249. 600. 04. 20. 01. 03 (34)

गुणिः त्रयः श्रीशिवः स्वर्गीयः पदमन्त्रिः

ନିଧୁ କାଳେ ମନ୍ତ୍ରାଦି ନିଧୁ ଲେଖା

தமிழ் கருவரத்தின் மையம்

ಶ್ರೀ ಶರಣಪದ್ಮಾಚಾರ್ಯರ

ਪ੍ਰਿਯੁਤ: ਕ੍ਰਿਪਾ: ਸਮਿਪ: ਸਿਰਮ: ਲੇਖ: ਪ:

॥ गगनपते ॥

வயிற்றுக்கு மருந்து

(வி) பிள்ளைகளுடைய

நினைவாக மயி ருது

புதுவையிலுள்ள

ॐ नमः शिवाय ॥ ॐ नमः शिवाय ॥

ਪ੍ਰਿਥੁਗ੍ਰੰਥਾਕ੍ਰਿਤਿਯਯੁਗਿਯੋਯੁਗਿ

ਸਾਹਿਬਾਨ, ਸਾਹਿਬਾਨ, ਸਾਹਿਬਾਨ, ਸਾਹਿਬਾਨ...

ନୈମିତ୍ତିକପ୍ରାୟସଦ୍ଭାସ୍ୟାଦି
କାଂକ୍ଷାଦି

ନିଜାତ୍ମିକାଦି

ସମାଧିପାତ୍ରାଦି

ପ୍ରାୟସଦ୍ଭାସ୍ୟାଦି

ଧ୍ୟାତ୍ରୀ

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	ഏകാമൃതം ശിവപദീപിതം ശുഭം ശുഭം	ഏകാമൃതം ശിവപദീപിതം ശുഭം ശുഭം	ശിവനാമം ശിവനാമം ശിവനാമം	കൈരളീശ്വര
	ഏകാമൃതം ശിവപദീപിതം ശുഭം ശുഭം	ഏകാമൃതം ശിവപദീപിതം ശുഭം ശുഭം	ശിവനാമം ശിവനാമം ശിവനാമം	കൈരളീശ്വര
	ഏകാമൃതം ശിവപദീപിതം ശുഭം ശുഭം	ഏകാമൃതം ശിവപദീപിതം ശുഭം ശുഭം	ശിവനാമം ശിവനാമം ശിവനാമം	കൈരളീശ്വര

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ശ്രീ



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ନାମାବଳୀ

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திருவாரூர் பரிபிளவு முறைகள்

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தரபுரிக் கிளர்

દોષ, ઉપદેશ, નિષેધ, સુચારુ

गिरिधरपारायणमस्तु ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible]

பாஷாஜ்ஜி ஆகிய அபிமானிகள்.

தொழிலாளர் நலம்

பெ. தி. சீம. பூ. ப. கி. பூ. பெ. ந. ந. ந. ப. ப.

ମାମି ମାମୁଣା । ମାମୁ । କୁମାର ମାମୁଣା । ମାମୁ ।

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ॐ नमः

॥ ॐ नमो भगवते वासुदेवाय ॥

ਭੋਪਾਲੀ ਬਰਮਾਨੁਸ਼੍ਰਿਤੀ।

क. कु. क. पा. प्या. पा. व्या. प.

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પરિવર્તન

અહીં જાણીએ કે પાણીની ગતિ

અત્યંત ઘટ્ટા

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પાણીની ગતિ

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 ൧൬॥ നമിദ്യക്രിയതിനാലായവേദപ്രസിക്ര
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൧൦॥ സുതാതിശ്രുതപ്രാപ്തം ൧॥ ശ്രീകൃഷ്ണപ്രാപ്തം ജനപാദാദിപ്രാപ്തം ൧൦॥
 പശുഭൂതാദി ജനപാദാദിപ്രാപ്തം ൧൧॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൧൨॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൧൩॥
 ൧൪॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൧൫॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൧൬॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൧൭॥
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 ൨൨॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൨൩॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൨൪॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൨൫॥
 ൨൬॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൨൭॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൨൮॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൨൯॥
 ൩൦॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൩൧॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൩൨॥ ശ്രീകൃഷ്ണപ്രാപ്തം ൩൩॥

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କ୍ଷିପ୍ରପ୍ରସାଦାନ୍ତମାନନ୍ତରା ସମାଧିପାନତିଉମିମୁଦ୍ରାଧ୍ୟାୟଃ ଶୁକ୍ରାନ୍ତାନ୍ତାନ୍ତମାନନ୍ତରା
 ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା
 ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା
 ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା
 ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା
 ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା ଶୁକ୍ରାନ୍ତାନ୍ତମାନନ୍ତରା

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ସ୍ରବଣାଦିନାମା

ନାମାବଳୀ

ଅନୁ

କାଳୀନାମାବଳୀ

ଅନୁ

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10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 8

൧൨൥ അതി ഉത്രേണപത്രിദിനീവധിനപ്രകാശിപാശാദിന പാഥിനീശിഭീപ്രധവര
 നിധിനേനതൃഗുപ്രകാശവധി ഹിനാപ്രകാശവധി വേദിനേനീപത്രികൃതിനൃഗുപ്രകാശ
 പ്രകാശിന തുണിനൃഗുപ്രകാശവധി തുണിനൃഗുപ്രകാശവധി തുണിനൃഗുപ്രകാശ
 പ്രകാശിന തുണിനൃഗുപ്രകാശവധി തുണിനൃഗുപ്രകാശവധി തുണിനൃഗുപ്രകാശ
 തുണിനൃഗുപ്രകാശവധി തുണിനൃഗുപ്രകാശവധി തുണിനൃഗുപ്രകാശവധി തുണിനൃഗുപ്രകാശ
 തുണിനൃഗുപ്രകാശവധി തുണിനൃഗുപ്രകാശവധി തുണിനൃഗുപ്രകാശവധി തുണിനൃഗുപ്രകാശ

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2011

உறுப்பினர்

ॐ धीमहि इति श्रीगणेशाय नमः ॥

॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥

“వశ్యానీ”

କା.ରା.ମ.ପ୍ର.ପ.ନ.ଶିଳ୍ପ ପ୍ରା.ପ୍ର.

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නතිවොඬු || පුත්තරු සතරු නිගාමිකයෝ || ඉතපත්තරො || මුත්තරො || ධනාත්තරො || ධනාත්තරො || ධනාත්තරො ||
 රතපත්තරො || පුත්තරො || රතපත්තරො || රතපත්තරො || රතපත්තරො || රතපත්තරො || රතපත්තරො || රතපත්තරො ||
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 පුත්තරො || පුත්තරො || පුත්තරො || පුත්තරො || පුත්තරො || පුත්තරො || පුත්තරො || පුත්තරො ||
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୧୭॥ ନିର୍ମଳସୁଦ୍ରୀ॥ ଭୃଷ୍ୟୋନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥ କ୍ରମାୟୋନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥ କ୍ରମାୟୋନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥
 ଘନନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥ ପାଦୁଆନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥ କ୍ରମାୟୋନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥ ନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥
 ନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥ ଘନନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥ କ୍ରମାୟୋନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥ କ୍ରମାୟୋନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥
 ନିର୍ମଳସୁଦ୍ରୀୟାଞ୍ଜନା॥ ନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥ କ୍ରମାୟୋନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥ କ୍ରମାୟୋନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥
 କ୍ରମାୟୋନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥ କ୍ରମାୟୋନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥ କ୍ରମାୟୋନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥ କ୍ରମାୟୋନାମୋକ୍ତାଞ୍ଜନାୟାଞ୍ଜନା॥

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ॐ॥ ଶେଷକାନ୍ତାପାୟିନୀ ३ ପା ଧ୍ୟାୟିତଃ ॐ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ନୈରାଶ୍ରୟା
 ହିଁନାପାୟିନୀପ୍ରାୟଶ୍ଚିତ୍ତଃ ଧ୍ୟାୟିତଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ
 ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ
 ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ
 ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ
 ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ ଶ୍ରୀକୃଷ୍ଣାୟ ନମଃ

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၁၁။ ဘုရားရှင်၏ နာမည်ကို ဝတ်ကြပါ။
 ၂။ ဘုရားရှင်၏ နာမည်ကို ဝတ်ကြပါ။
 ၃။ ဘုရားရှင်၏ နာမည်ကို ဝတ်ကြပါ။
 ၄။ ဘုရားရှင်၏ နာမည်ကို ဝတ်ကြပါ။
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 ၆။ ဘုရားရှင်၏ နာမည်ကို ဝတ်ကြပါ။
 ၇။ ဘုရားရှင်၏ နာမည်ကို ဝတ်ကြပါ။
 ၈။ ဘုရားရှင်၏ နာမည်ကို ဝတ်ကြပါ။
 ၉။ ဘုရားရှင်၏ နာမည်ကို ဝတ်ကြပါ။
 ၁၀။ ဘုရားရှင်၏ နာမည်ကို ဝတ်ကြပါ။

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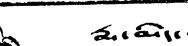
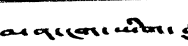
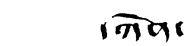
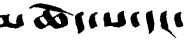
[illegible]

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ॐ॥
 विष्णवे॥
 नमः॥

ପ୍ରଧାନପ୍ରକାଶକମାନଙ୍କୁ
 ଶ୍ରଦ୍ଧାପୂର୍ବକ ଭାବେ
 ପ୍ରାର୍ଥନା କରାଯାଉଅଛି ।


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൧൦൥ തുറപടതുത ീഭവപദ്ധ്യുഭീരരതപഃശുഭനാതു കിപുതുതപവിനിദിപ...
 ത്വീപരനവ ധരനദിനഗ്രവവിതപനഗുതിപതു ഛിതിയിതുപതനനനാനുതയിനതു ന
 നപതിപുഗ്രവരനഭീഭവഗ്രമിയദതിപ ൩പഗ്രഗ്രാസിഛിനഗ്രഗ്ര ത്വിഛിയതിരരതപപനി...
 ധിത ശുഭനാ തപഃശു ശുഭനാ മധിഃ
 ൧൧ ൩നഗ്രഗ്രാസിഛിനഗ്ര നപതിപ ൩നഗ്രഗ്രാസിഛിനഗ്ര ൩നഗ്രഗ്രാസിഛിനഗ്ര
 ൧൧ ീഭവനാ നനാ നനാ ൩നഗ്രഗ്രാസിഛിനഗ്ര

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ନତ୍ରାପାଦ୍ୟମି

ଅନାଦିପଦ୍ୟମିନିଧିନାଦ୍ୟମି

ପ୍ରସାଦିଦ୍ୟାଦ୍ୟମି

କାଳଦ୍ୟାଦ୍ୟମି

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2020

25/5/22

ॐ॥ ਪਾਤੀ॥ ਬਾਪੁ ਜੀ ਸਹਾਇ ਸਾਧੁ ਸਹਾਇ॥ ਜਿਸ ਪਾਤਿਸੇ ਪਾਤਿਸੇ ਪਾਤਿਸੇ॥
 ॥ ਜਿਸ ਪਾਤਿਸੇ ਪਾਤਿਸੇ ਪਾਤਿਸੇ॥ ਜਿਸ ਪਾਤਿਸੇ ਪਾਤਿਸੇ ਪਾਤਿਸੇ॥ ਜਿਸ ਪਾਤਿਸੇ ਪਾਤਿਸੇ॥
 ਪਾਤਿਸੇ ਪਾਤਿਸੇ॥ ਜਿਸ ਪਾਤਿਸੇ ਪਾਤਿਸੇ ਪਾਤਿਸੇ॥ ਜਿਸ ਪਾਤਿਸੇ ਪਾਤਿਸੇ॥ ਜਿਸ ਪਾਤਿਸੇ ਪਾਤਿਸੇ॥
 ਜਿਸ ਪਾਤਿਸੇ ਪਾਤਿਸੇ ਪਾਤਿਸੇ॥ ਜਿਸ ਪਾਤਿਸੇ ਪਾਤਿਸੇ ਪਾਤਿਸੇ॥ ਜਿਸ ਪਾਤਿਸੇ ਪਾਤਿਸੇ॥ ਜਿਸ ਪਾਤਿਸੇ ਪਾਤਿਸੇ॥
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| <p> දීර්ඝවප්පාදානුගායාප්පාදානුගායා
 ස්වරූපානුගායා
 නවප්පාදානුගායා
 පඤ්ඤා </p> | <p> ප්‍රායුරුප්පාදානුගායා
 ප්‍රායුරුප්පාදානුගායා
 ප්‍රායුරුප්පාදානුගායා
 ප්‍රායුරුප්පාදානුගායා </p> | <p> ප්‍රායුරුප්පාදානුගායා
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 ප්‍රායුරුප්පාදානුගායා
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 ප්‍රායුරුප්පාදානුගායා
 ප්‍රායුරුප්පාදානුගායා </p> | <p> ප්‍රායුරුප්පාදානුගායා
 ප්‍රායුරුප්පාදානුගායා
 ප්‍රායුරුප්පාදානුගායා
 ප්‍රායුරුප්පාදානුගායා </p> | <p> ප්‍රායුරුප්පාදානුගායා
 ප්‍රායුරුප්පාදානුගායා
 ප්‍රායුරුප්පාදානුගායා
 ප්‍රායුරුප්පාදානුගායා </p> |
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ମାନ୍ନିପାଳୟପପାପପାପାପା|| ମାନ୍ନିପାପାପାପାପାପାପା|| ମାନ୍ନିପାପାପାପାପାପା||
 ଧ୍ୟାନପ୍ରାଣପାପାପାପାପା|| ପାପାପାପାପାପାପାପା|| ପାପାପାପାପାପାପା|| ପାପାପାପାପାପା||
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೨೨ || ಸಿಪ್ಪರವಿ || ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ || ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ ||
 ಯಜ್ಞಾಪರಾಧಿಗಳಿಗೆ ಪಾಪಹರಣಕ್ಕಾಗಿ || ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ || ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ ||
 ಸಿಪ್ಪರವಿ || ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ || ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ ||
 ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ || ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ || ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ ||
 ಸಿಪ್ಪರವಿ || ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ || ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ ||
 ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ || ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ || ಕರ್ನಾಟಕಾಶ್ವತೀಶೈವಾಪರಾಧಪ್ರಾಪ್ತೋಕ್ತಿ ||

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୧୩୩ ଦୁନାୟାଦୁନା ଶାସନାୟାଦୁନା ପ୍ରାୟାସାୟାଦୁନା ଦୁନାୟାଦୁନା
 ୧୩୪ ଶାସନାୟାଦୁନା ଦୁନାୟାଦୁନା ପ୍ରାୟାସାୟାଦୁନା ଦୁନାୟାଦୁନା
 ୧୩୫ ପ୍ରାୟାସାୟାଦୁନା ଦୁନାୟାଦୁନା ପ୍ରାୟାସାୟାଦୁନା ଦୁନାୟାଦୁନା

புலவ:நீயுபலவெய்யம்நிமின:சூரகுமர:

ബരിപ്പള്ളി നികുതപ്രധാന ഡവ്വിം

ਘਿ ਸੇਪ (ਭਿ ਪ)

विष्णुः शक्तिः ॥

பாடினயி டீயு மூழி திரை யமுதலக

പരിവർത്തനം

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॥ अथ भक्तियोगः ॥

ಗೋಪಾಪರಾಜಿ ನಗರ

ਸਪਿਰਿਤੁਸ ਸੇਂਕ੍ਰਿਸਟੁਸ

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ജിരട്ടപാലം

ॐ नमो भगवते वासुदेवाय

પચી પ્રી||૧||૧૫||૧૬||૧૭||૧૮||૧૯||

ଚନ୍ଦ୍ରୋଦୟ... ଯାହା...

ಅನುಕ್ರಮ ೧೧ ಅನುಕ್ರಮ ೧೨

ਅਨੁਪਾਦਿਤਾਏ ਸ਼੍ਰੀਮਦ੍ਰਾਮਾਨਾਥਾਏ

ਪਰ ਪ੍ਰੇਮੀਆਂ ਨੂੰ ਪਤਾ ਹੋਵੇ...

ಶ್ರೀ: ಶ್ರೀಮದ್ರಾಮಾಯಣವಿವರಣೆ ||

પ્રપાત્રીકેવલ(જો)કેવલપદ્મ(વની)અથ

முடி...

[illegible]

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୧୦୮ ପ୍ରାୟାଗୀଶ୍ୱରପ୍ରସାଦଃ କୃତଃ ସ୍ୱର୍ଗେ ଶାନ୍ତିଃ । ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ
 ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ
 ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ
 ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ
 ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ
 ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ ଶ୍ରୀମଦ୍ଭଗବତ୍ପ୍ରସାଦଃ

ଜିହ୍ଵାମୟାଃ ସିଂହାକାଂ ପ୍ରାୟାଃ ॥ ୩୫ ॥ ୩୬ ॥ ୩୭ ॥ ୩୮ ॥ ୩୯ ॥ ୪୦ ॥ ୪୧ ॥ ୪୨ ॥ ୪୩ ॥ ୪୪ ॥ ୪୫ ॥ ୪୬ ॥ ୪୭ ॥ ୪୮ ॥ ୪୯ ॥ ୫୦ ॥ ୫୧ ॥ ୫୨ ॥ ୫୩ ॥ ୫୪ ॥ ୫୫ ॥ ୫୬ ॥ ୫୭ ॥ ୫୮ ॥ ୫୯ ॥ ୬୦ ॥ ୬୧ ॥ ୬୨ ॥ ୬୩ ॥ ୬୪ ॥ ୬୫ ॥ ୬୬ ॥ ୬୭ ॥ ୬୮ ॥ ୬୯ ॥ ୭୦ ॥ ୭୧ ॥ ୭୨ ॥ ୭୩ ॥ ୭୪ ॥ ୭୫ ॥ ୭୬ ॥ ୭୭ ॥ ୭୮ ॥ ୭୯ ॥ ୮୦ ॥ ୮୧ ॥ ୮୨ ॥ ୮୩ ॥ ୮୪ ॥ ୮୫ ॥ ୮୬ ॥ ୮୭ ॥ ୮୮ ॥ ୮୯ ॥ ୯୦ ॥ ୯୧ ॥ ୯୨ ॥ ୯୩ ॥ ୯୪ ॥ ୯୫ ॥ ୯୬ ॥ ୯୭ ॥ ୯୮ ॥ ୯୯ ॥ ୧୦୦ ॥

[illegible]

[illegible]



॥ श्रीगणेशाय नमः ॥

॥५॥

நித்யபெருமான்

॥३॥

ॐ नमो भगवते वासुदेवाय ॥

do (

[illegible]

॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥

நா.பா.பெ.பி.சு.

പ്രതിരോധശേഷി

ଜନିକିତାପ୍ରମ

[illegible]

കി. ക്രി. മു. പ. ൧൦൦൦ ക്രി. പ്ര. പ. ൧൦൦൦

അഭ്യർത്ഥിക്കുന്നു.

மே. மு. முகமது ரி. கி.

ਮੀ. ਮੀ. ਗੁਰਮੁਖੀ

நிபாபுரத்தி லு

சுருதி பித்திரம் குருகுமியை குருகுமி

ॐ नमो भगवते वासुदेवाय । श्रीगुरुभ्यो नमः ।

யதரபதரமுபரிதவக்

ауаиисилли

திருவருளியுள்ள பரிபாட்டு

உ(௧), உப(ப)நி(பி)த, உ(௧)நி(பி)த

को. व. प. वि. प. ...

ପିନି ଉପାଦାନିଧିଧମା
 ଶ୍ରୀମଦ୍ଭଗବତ୍

କାଳକ୍ରମାଦିନିଧିଧମା
 ଧର୍ମାଦିନିଧିଧମା

ଓଡ଼ିଆ

ମହାଭାରତ

ପ୍ରତ୍ୟକ୍ଷପ୍ରମାଣାଦିଧମା

ନିରାକାରାଦିଧମା

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